

SMITH (J. T.)

S Y N O P S I S

OF

P H R E N O L O G Y;

DIRECTED CHIEFLY TO THE EXHIBITION OF THE

UTILITY AND APPLICATION OF THE SCIENCE

TO THE ADVANCEMENT OF

S O C I A L H A P P I N E S S.

WITH TWO PLATES.

BY JOSHUA TOULMIN SMITH,

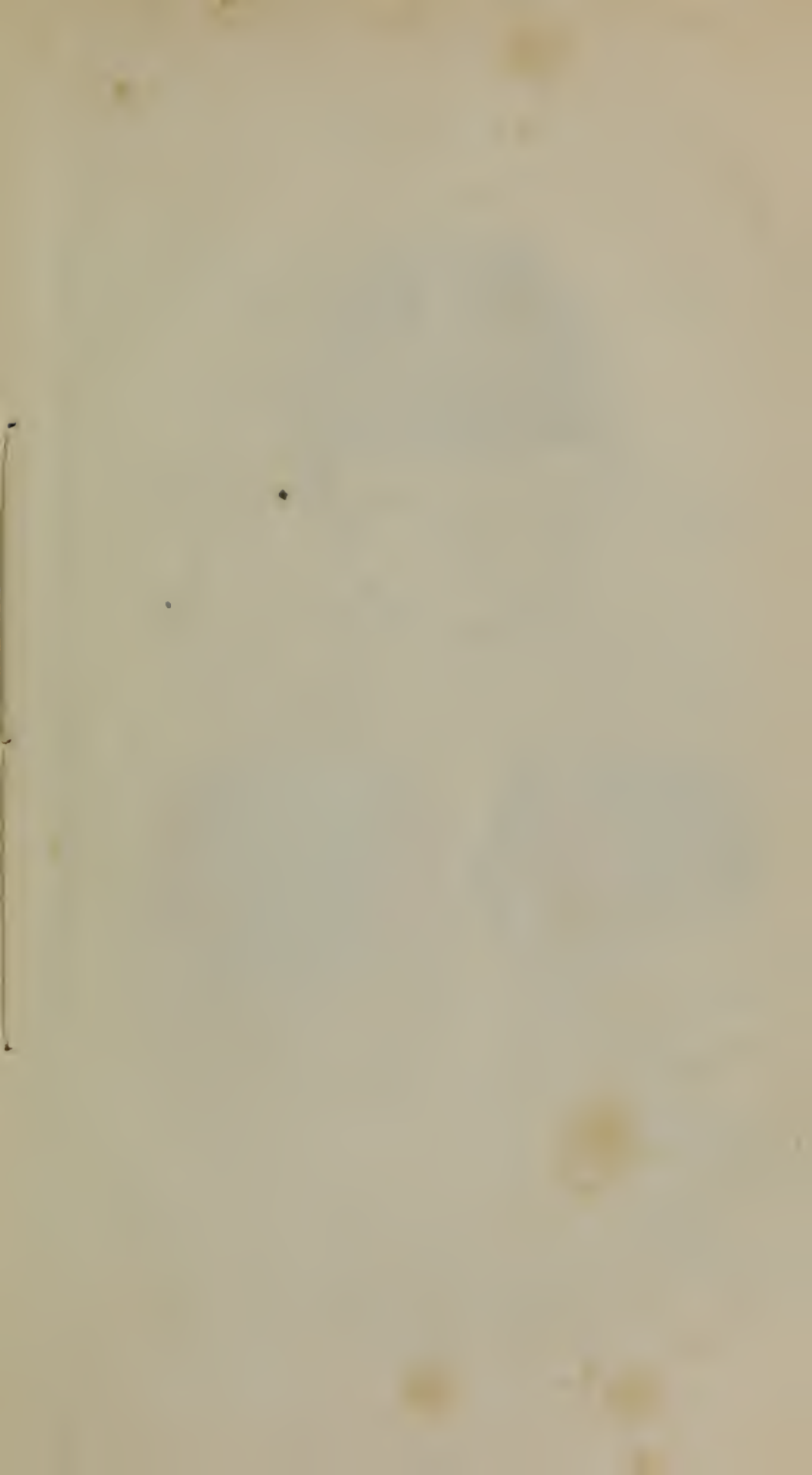
AUTHOR OF "PROGRESS OF PHILOSOPHY AMONG THE ANCIENTS,"
"INTRODUCTION TO THE LATIN LANGUAGE," "PHRENOLOGY VINDICATED,"
"REASONABLENESS OF PHRENOLOGY," ETC.

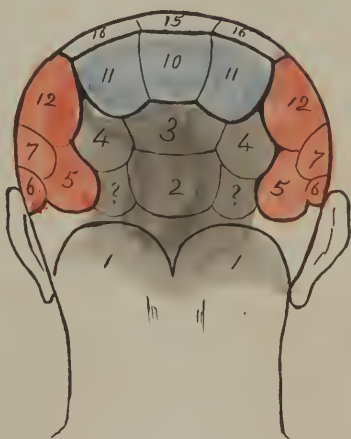
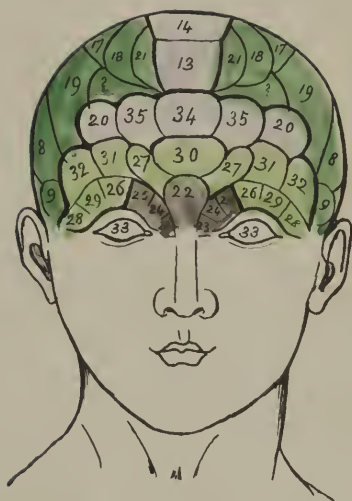
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1838.





SYNOPSIS

OF

PHRENOLOGY;

DIRECTED CHIEFLY TO THE EXHIBITION OF THE

UTILITY AND APPLICATION OF THE SCIENCE

TO THE ADVANCEMENT OF

SOCIAL HAPPINESS.

WITH TWO PLATES.

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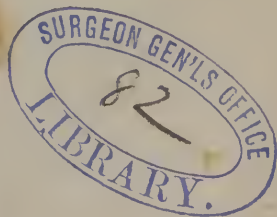
"REASONABLENESS OF PHRENOLOGY," ETC.

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P R E F A C E .

THE following pages are intended to contain a synopsis of the most important principles embraced within the science of Phrenology. They are more especially directed to exhibit the *practical* utility and importance of the subject.

The views contained in these pages are all of them based solely upon investigations of, and reflections upon the *facts of Nature*. To this subject the author's attention has been long and earnestly directed — believing, as he does, that it is capable of unfolding truths of the highest importance to the welfare of mankind.

The views, to which allusion has been made, have reference principally to the more careful examination of *facts of nature* hitherto observed, but observed without all the care and attention of which they were deserving; and also to the philosophical bearing of these facts of nature on man's condition.

The author has no hesitation in asserting, from the experience of all those to whom his views have been fully unfolded, that the classification of the faculties and other points here opened, will be found to facilitate the study of Phrenology to a very great extent.

Although these views have not hitherto been published, they have, many of them, been expressed by the author in lectures, in different parts of this country for some length of time.

He would not now have published them, diffident as he must be of their reception where many of them differ so widely from those commonly received, had he not been frequently urged by those to

whom he had lectured to present them with his views in some tangible form ; and were he not convinced of their general practical importance.

The author is compelled throughout, in justice to himself, to make reference to a volume now in preparation, in which the reasons of all the views here stated, and the course of investigation which has led to their adoption, will be stated. Since the price of that work will necessarily be considerable, it has been his endeavor to make the contents of this work as comprehensive as possible.

A marked cast has been prepared by the author to assist the student. It is painted in accordance with the classification here laid down. It will be found eminently useful in learning the faculties and their groupings. It may be had of the publishers, either with or without this work.

To render Phrenology *useful*, and to render that utility and the mode of its application obvious, has been the author's object. In that he trusts he may not have been totally unsuccessful.

SYNOPSIS OF PHRENOLOGY.

Introduction.

MAN's whole consciousness consists in the experience of facts existing in the external world, or in the performance of actions affecting different objects in that external world. All knowledge of that external world — in other terms, of NATURE — must then be useful to man, as enabling him the better to understand that, in some relation or other to which his whole existence is passed.

Phrenology is the exposition of one portion of the facts of nature. In so far only as it is an exposition of the facts of nature can it be true. In so far as it is an exposition of the facts of nature it must be useful.

The only object which any individual ought to have in view in learning Phrenology, is to understand how it may be *usefully applied*, and *so usefully to apply it* to the advancement, not only of his own individual happiness, but of the happiness of all those with whom he has any intercourse in society. Phrenology is capable of being most usefully applied in BOTH of these ways.

In learning and studying Phrenology, therefore, you should learn and study it, not for its *own sake*, but for the sake of its *usefulness* in making you a happier man, and enabling you to make your fellow-creatures happier, so far as your influence over their welfare may extend.

But in order to know *how it is useful*, you must first know *what it is*. You must never think that Phrenology consists in *feeling heads*. Those who go about feeling heads and teaching that this is Phrenology, only abuse the science just as the jugglers and mountebanks abuse the sciences of chemistry, mechanics, &c.

It is the object of these pages very briefly to shew — *what*

Phrenology is ; and, in addition to this, as briefly to allude to the manner in which it must be applied in order to render it useful. But as these pages are intended principally as an assistant to the memory in recollecting some of the essential points necessary to be borne in mind continually, in order to make the subject *useful*, there will not be space here either to prove in detail the truth of the various statements which will be made, or to enter in detail into the means by which the knowledge thus gained may be made useful. These points it is my intention to discuss at full length in a much larger work now in preparation, and which will shortly be published on this subject. What will here be stated, therefore, will be the RESULTS of detailed investigations and not those investigations themselves. The knowledge of these *results* is of the greatest importance to the learner, in order to give him a definite idea of the subject he is pursuing ; a synopsis of them must also be always useful to the more advanced student as an assistant to his further researches.

What Phrenology is.

Phrenology is an exposition of the relation in which the faculties and impulses of the mind stand to certain physical phenomena. That is, it gives an account of the condition in which that portion of man's body, without which his mind cannot exhibit its powers, must always exist under each separate condition or mode of mental activity. Phrenology also teaches what the distinct faculties of the mind are ; that is, it teaches by what means we gain a knowledge of the objects in the external world, and by what means we are impelled to every variety of action.

That Phrenology is important and useful.

All men's lives consist of nothing else but knowledge gained of the nature and qualities of the different objects by which they are surrounded ; and of actions performed by themselves upon those surrounding objects.

No man can know anything in any degree further than the Creator has given him powers to understand or know it ; and no man can perform any action in any way different from the impulses existing within him at the moment prompting him to action.

As long as in one man, or in a number of men, the powers of understanding remain the same, and the impulses or motives to action remain the same, the attainment of a knowledge of the external world, and the actions performed, whether by the individual or by the number of individuals, will remain the same.

There will neither be an advance nor a retrogression in knowledge or condition.

In order to increase the power of attaining a knowledge of the objects of the external world, and in order to change the direction of the actions—and thus to cause the individual or the number to *advance* in knowledge and in the good direction or virtuous and happy tendency of their actions—it is necessary to direct in the best manner the activity of those powers given to us to enable us to understand the nature of surrounding objects, and also the activity of those impulses or motives by which we are induced to action.

But in order to be able to direct either of them in any definite or accurate manner, we must first know what those *understanding* and *impelling* powers are which we would thus direct.

Neither of these two classes of powers ever has been or ever can be seen to exist or be exhibited without the existence at the same time of some *physical* or *bodily* circumstances or conditions peculiar to it. In order, therefore, to ascertain what these powers, of either class, are, we must carefully observe those peculiar bodily or physical circumstances or conditions which invariably accompany the manifestation or activity of each of the powers contained within each of these two classes.

This had never been done before the time of Dr. GALL, who was the first man who carefully observed the distinct physical conditions accompanying every distinct exhibition of mental power, and was thus, by long continued and careful observation, enabled to discover what each distinct mental power is; both of those by means of which man obtains a knowledge of the nature of external objects, and of those by which he is impelled to the performance of every variety of action.

Phrenology, then—which is the name given to the mass of discoveries made by Dr. Gall—is of the utmost importance, since by means of it we learn what the distinct powers are, both of *attaining knowledge* and of *impelling to action*.

To Dr. Gall, as the *discoverer* of these facts—which, however, had *existed in nature* ever since man's creation—we owe then an immense debt of gratitude for his unwearied and long-continued exertions and observations.

Dr. Gall likewise observed another set of facts, without which the observation of the former would have been of much less importance. He observed the mode in which these physical circumstances or conditions may be modified or regulated by the efforts of man, and thus

how the direction or degree of exercise of the powers of the two classes mentioned above may be likewise modified or regulated.

This was an invaluable mass of observations. Since his time other facts of the same nature have been observed, which will be fully examined and explained in the work in preparation to which allusion has been already made.

Phrenology, then, contains a most important, valuable and useful mass of facts.

What distinct subjects of enquiry should be embraced under the general consideration of the subject of Phrenology.

Nothing is more essential in attaining a knowledge of, or accurate and definite ideas on any subject, than that the different topics to be considered should be clearly and methodically arranged; that each point of knowledge gained should act as a stepping-stone to the attainment of the next. Phrenology has hitherto been taught in all its branches with too little attention to this rule. My endeavor will be to render the attainment of a knowledge of the true principles of the science more easy, and also the knowledge gained more clear and definite, by the strict adherence to this rule.

To this end, I divide the subject in general into three distinct topics of consideration which seem to present themselves in a natural order.

The FIRST branch of the subject—and it is one which ought to be examined by every person who wishes really to understand either the principles of Phrenology or the means of its useful application—comprises a view, and demonstration of the truth of, those fundamental principles upon the truth of which the whole science depends. In other words, this division embraces a view of certain *particular facts* observed to exist with reference to certain particular objects throughout the whole of creation. If these facts *do exist*, Phrenology is true; if they *do not exist*, Phrenology is false. The object of this division of the subject is to prove that they *do exist*.

The SECOND branch of the subject comprises a view of all the mental faculties or powers of man of each of the two classes before mentioned, namely, those by which a knowledge is gained of the objects in nature, and those by which man is impelled to every variety of action. This branch embraces also a view of the circumstances under which each of these is called into activity or made to produce effects, either in enabling to attain knowledge or in impelling to action. This last portion of this branch opens the means of modifying or regulating the activity or exercise of all or any of these powers.

The THIRD branch of the subject embraces the *useful application* of the knowledge gained under the consideration of the two preceding branches; that is, it teaches how, by means of the knowledge thus gained, we may make ourselves happier, and assist in making our fellow-creatures happier.

Each of these topics will be very fully examined in the work before mentioned. A very brief outline of each will alone be presented here.

Brief outline of the first branch of Phrenology.

It is absolutely necessary to the full understanding of this branch—and thus of Phrenology in general—that a good general idea should be possessed of the structure of the brain of man. This subject is very fully examined in the work referred to, and its direct bearing upon the present subject shown. It is impossible in this short space to convey any correct ideas on the subject. It shall therefore be passed over altogether.

The *fundamental principles* (or general facts of nature) above noticed are—

I. The brain is the organ of mind; that is, it is the instrument without which no mental power can be exhibited in this life.

II. This brain is not the *whole of it* engaged or actively exerted during each mental act—whether of understanding or of action,—but is composed of many parts, and each part is the separate organ or instrument by means of which a particular mental power exists and becomes active; that is, the brain is an assemblage, or mass made up of, precisely the same number of distinct organs (distinct in the *office performed*, though not in actual structure, just as the foot is distinct from the leg, though the precise point of separation cannot be pointed out) as there are distinct mental powers.

III. Upon the *condition* of the parts thus composing the brain—that is, upon their general and individual size, health, &c.—depends the degree in which the office of each will be performed; that is, depends the degree in which the particular mental power of which each is the instrument, will be exhibited or called into activity.

IV. The form of the exterior or outside of the head, enables us to ascertain what is the form and size of the brain, and of each particular portion of it contained within—while the health, &c. can be easily determined by other external indications.

Each of these propositions is proved to be truth and an eternal fact of nature by several distinct classes of evidence. But since it would be impossible to mention here any of the facts contained within any

of these classes, I must content myself with again referring to the work already mentioned, in which full details, on these as on all other points of the subject, will be found.

Brief outline of the second branch of Phrenology.

It having been proved under the preceding branch, that it is the office of each distinct portion of the brain to produce the activity of some particular mental power, it falls under this branch to discover what are the distinct portions of the brain; and also what is the *function* of, or office performed by, each.

It is impossible here to detail the mode to be pursued for this purpose. It must suffice to state in this place the *results* of these researches. This it is indeed the principal object of these pages, by the assistance of the accompanying cast, to do.

I proceed, therefore, to state to the reader the various mental faculties of each of the kinds mentioned before, which do exist in every human being (though in different proportionate degrees,) and also, by means of the cast, to show each distinct portion of the brain, whose separate and individual office it is to be the instrument of each separate and individual mental power. The cast is marked as on the outside of the skull, but the last proposition under the first division of this subject, explains that the shape of the outside of the skull or head will enable us to discover the shape of the brain contained within it.

Classification of the faculties.

Before proceeding to mention the faculties and their organs, individually, it will be well to notice an arrangement or *classification* of these faculties into groups, which I have made for the purpose of giving more clear and precise ideas of the uses and necessity of each faculty to the purposes of life.

I must mention here that every classification or arrangement into groups, of any objects in nature, is a thing made by man for *convenience* merely. It is not a thing which *nature* has made. That classification or arrangement, therefore, which is most convenient, is the best;—and that which is made the most in accordance with nature's operations, must always be the most convenient.

Now, though it will be quite impossible for me to enter here into any details as to the philosophical principles upon which my classification is strictly and rigidly founded — details which will be given at full length in my larger work — it is but right that I here devote a few lines to show how much more convenient my classification or arrangement is than that of any who has preceded me; and likewise

to show that a totally *different* method of classification ought to be employed in reference to the mental faculties from any that can be employed with reference to any other objects in nature.

The objects in nature which have no life, — such as earths, stones, and all minerals — and we may include here all trees, though these have a species of life, — are known to us chiefly by their physical existence and qualities only. In classifying or arranging these into groups, therefore, we must do this by comparison of their *simple qualities*. Knowing them only as they exist, — or, in the case of plants, as they exhibit certain parts and grow in certain modes, — we can only arrange together those which are most like in the most striking external or physical particulars.

And so also in the case of the animals inferior to man. The chief attention of those who have studied these, has hitherto been directed rather to their differences in external appearance, &c., than to the shades of difference which appear in their modes of action. These latter are neither so numerous nor so striking as are the varieties of actions in man, while the marks of *external* difference in these creatures are very wide and strong. The classification of all of them, therefore, has been hitherto made, and in *some measure* * must always be made, by comparison of these external points of resemblance and difference.

In all the objects thus noticed, the classification and arrangement, and therefore comparison of the objects, is made between the objects themselves and their inherent or intrinsic qualities.

But in the *faculties of mind*, in the powers, whether of *obtaining knowledge* or of *impelling to action*, none of the observations thus made respecting other objects will hold good. We can never know the powers of mind *intrinsically* and *in themselves* — *considered abstractedly*, or apart from their *influence or effects*. They can never be known, and therefore, of course, can never be distinguished by points of external or inherent resemblance or difference among themselves. Neither can they, by the same rule, be distinguished or classified according to their similitude or non-similitude, development or non-development, activity or non-activity, in man comparatively with the lower animals; — since, *FIRST*, the statement of the non-existence of a thing in *one place* can never inform us what is the *mode* or *character* of its existence in another; — and *second, and most important*, before we can *compare* their condition in man and in the lower

* Gall justly anticipates the time when the diversities of cerebral conformation will enter as a most important element into Natural History.

animals, we must first clearly have classified and understood the conditions in which they exist in the lower animals themselves.

Thus, then, it is clear that the classification or arrangement of the faculties in common use — that invented by Spurzheim — is most unphilosophical, and having no foundation in nature.

The classification which I have arranged and adopted is founded strictly upon comparison of the *results or effects* of the existence of the objects classified. And inasmuch as we can only know the mental powers *by their effects*, it must be obvious, on a little consideration, that the observation of *these effects* can be the only philosophical foundation for a correct classification. In each case the objects (faculties of mind,) must not simply be compared in their inherent qualities, but the *necessary connection* must be traced which exists between the simple existence of the faculties and the *results or effects* of that existence; — and the comparison made must be between those powers in which there is *some resemblance in the purpose of this connection*; that is, in the general tendency of the result of whose existence there exists a manifest similitude.

Thus much for the philosophical foundation of my system of classification. A few words shall be added as to its superior *convenience*.

Of this, experience is the best test. To the experience of each individual in learning the science and applying its principles to use, do I chiefly appeal. At the same time, a few remarks will render this convenience more obvious.

The great utility of a classification or grouping of any set of facts in nature is, by thus conveying a knowledge of *generals*, or that which is *common to several*, DISTINCTIVELY from that which is common to several others, to render more easy the gaining a knowledge of *particulars*, or that which is *peculiar* to each *individual* comprised within each general division. It is obvious then, that, in order to be of any utility or convenience whatever, the distinctive quality or attribute of the *general group* must be one which can be clearly and definitely understood and applied in the consideration of each individual contained within it.

Let us apply this test. Spurzheim divides one set of faculties into *feelings common to man with lower animals*, and *feelings peculiar to man*. It may simply be asked, does this convey any definite idea of what those general qualities are which are peculiar to one group rather than to the other? Does it then assist in learning particulars? Obviously not. There is no idea conveyed of the *general effect* of that which we can know only by its effect. Before this classification

can be of the slightest utility or convenience, we must *first* have a clear idea of that which is common to man and animals, and that which is peculiar to man.

On the other hand, if I speak of *one* group as the *social* faculties, or that, the effect of whose united existence is to produce the domestic affections and corresponding actions; and of another as the *protective* group, or that, the effect of whose united existence is to produce impulses and corresponding actions, such as shall ward off danger; and of another, as the *moral-directive* group, or that, the effect of whose united existence is to produce impulses and corresponding actions, such as shall regulate and direct the influence of the lower impulses; and of another, as the *progressive* group, or that, the effect of whose united existence is to produce impulses and corresponding actions, such as shall cause the individual and the race continually to *advance* and progress in his or their condition; if I thus speak of the groups of powers, a definite and clear idea is inevitably gained of the *general* effect or object or character of a group, which will aid greatly in ascertaining the precise effect and character of each individual faculty or power within that group.

By which means will the clearest ideas of a man's character be gained; by stating of him, that he possesses the *propensities* common to man and the lower animals, *active*; the *sentiments* common to man and the lower animals, *moderate*; and the *sentiments* peculiar to man, *active*;—or by stating of him that he possesses the *social group*, *active*, the *protective group*, *moderate*; the *moral directive group*, *moderate*; and the *progressive group*, *active*?

It thus appears, I think, beyond contradiction, that the system of classification here brought forward, is at once far more philosophical, more convenient, and more in accordance with nature than that now commonly in use.

It must be remembered that no difference in the arrangement or classification of the facts of nature can make the slightest difference in the *facts themselves*.

Means of distinguishing or ascertaining the INDIVIDUAL faculties.

As we cannot know the nature of any faculty *abstractedly*, it is impossible and useless to attempt to describe any faculty in itself, *i. e.* by its own inherent qualities. We can only know it, and should therefore only attempt to describe it, by the *causes* which bring it into action and the *effects* which result from its activity. Upon this principle, then, is my analysis of the individual faculties of each group founded. The power or function or influence of each faculty

in each group will be distinguished by the statement of the *objects related to it*,—that is, in the case of those powers which impel us to actions, the objects which are the CAUSE of its being aroused to the production of an *impulse* in the mind whence *action* shall ensue or be induced, and the EFFECTS which must result from that activity when so induced : or, in the case of those powers which merely enable us to attain knowledge, since no *actions* result from their activity, by the statement of the objects which, being present, the only *effect* which these powers are capable of producing is exhibited in their obtaining cognizance of the object. Thus there will be two classes of objects related to each faculty of the former class. The one as the *cause* of its activity : the other as the *effect* of that activity. And these two classes of related objects I shall distinguish by the terms *Exciting object* and *Satisfying object*. I call the one the *exciting* object because its presence is the *cause* of excitement, which leads to the *producing of action* : the other the *satisfying* object, because this is the *effect* which the excitement of the faculty tends to produce, and which, being *produced*, it is no longer active, but may be termed *satisfied* ; it is merely *passively excited*, in the same way as the powers which obtain knowledge are excited by the presence of the single class of objects related to each.

The knowledge of these two classes of objects is of the *utmost importance*, since it is only by correctly knowing the exact nature of the objects which are the cause of the activity or excitement of each faculty, that we can ever hope to be able to regulate the action of the faculties.

I have endeavored, by long and close observation of the facts of nature, and by reflection upon these, to determine accurately the precise character of objects of each class which stand related to each faculty.* With respect to many of the faculties, it appears to me that I have succeeded. With respect to others, I have not succeeded so much to my own satisfaction. *Perfection*, in such a science as Phrenology, cannot be attained in a day or in a few years.

The result of my investigations shall be stated, however, in respect to every faculty ; and future investigations may enable me more accurately to determine the exact related objects of those faculties on which the experience and investigation of past years has not yet satisfied my mind.

* The doctrine of *related objects* has never before been stated, and of course, therefore, never before been followed out. It is the only key to the discovery of the primitive function of each faculty.

It must be observed, that the *exciting* object will obviously be the *exact opposite* of the *satisfying* object ; since it is the *immediate want* and absence of the latter which impels to seek its attainment. In some cases therefore, the *exciting* object can only be stated as the *absence* of the *satisfying* object ; though there are by far the majority of cases in which a particular character of positive objects constitutes the *exciting* object, inasmuch as the presence of objects of this particular character necessarily implies the absence of objects of the character of the *satisfying* object. Thus the presence of a mean, base, or vile object necessarily implies the absence, in so much, of excellence and transcendent perfection. The latter then being the *satisfying* object of one faculty, the former must be the *exciting* object.

It is this fact of there being, in relation to *most* of the faculties, positive objects of a particular character, whose very existence implies the *absence* of that which the faculty gives the impulse to attain, which renders the division of the objects related to the faculties into two classes — *exciting* and *satisfying* — valuable. It is most valuable, such being the fact, since, knowing the distinct character of the two classes of objects, we shall know what character of objects to cause to be present to any individual whom we wish to excite in any particular mode — whether to *action* or to mere *passive emotion*, the former resulting from the *exciting* object, the latter from the *satisfying* object.

It will be obvious, as before stated, that as one portion of the powers of mind merely enables us to receive knowledge of objects — as the powers comprised within it do not in any way produce *actions* — there do not stand any *exciting* objects in relation to them. Their only related objects are *satisfying* objects.

The philosophical foundation on which this important doctrine of related objects is founded, will be fully stated in my large work. The reader is respectfully requested, therefore, not hastily to imagine that he finds errors. It has been already stated that little more can be done here than to state the *RESULTS* of long and deep investigations.

What is the simplest division of the human faculties.

It has been already seen, that the powers of the human mind consist of two grand classes: the *first*, comprising those powers by means of which we are enabled to attain a knowledge of the objects of nature ; the *second*, comprising those powers by which we are impelled to action.

This distinction in the leading object or *result* of the existence of

the two classes, forms the basis of the simplest division of the human faculties.

Each of these classes places man in relation to some external objects. The effect of the first class is to place objects of external nature within man's cognizance or knowledge; — the effect of the latter is to induce actions from man, directed towards these external objects.

By what terms can these two classes, whose effects are so different, be distinguished?

It appears to me, that no terms in common use suffice accurately to express the idea of the *effect of the existence* of either of these classes. I therefore employ two fresh terms, derived from words of the Latin, both of which have other derivative words in common use in our language. I term that class of faculties which impels to actions, the *PROPELLENTS*; and that class which gives us knowledge of objects, the *COMPREHENSIVES* *.

What are the simplest divisions of each of these two classes?

Each of these two classes is capable of being divided into distinct groups. Each of these groups comprises a number of faculties which combine, in the effects produced by them individually, to the attainment of some end in man's condition, which is absolutely necessary for him, constituted as he is.

It is impossible to enter into details respecting the determination of the precise faculties comprised within each group. These will be fully stated in my larger work, and to that the reader is respectfully referred. The *results* of the investigations which will there be explained can alone be here expressed.

Each group shall be taken in the order in which I have determined the necessity of its existence; and its effect on man's constitution and its necessity shall be briefly considered.

I. PROPELLENT POWERS.

1. *Preservative Group.*

In the depth of the most abject misery, the preservation of life itself — *simple existence* — is usually considered as most eagerly to be sought, though few or none of the blessings of existence are attainable. Without existence it is obvious that none of the numerous blessings of existence could be enjoyed. It is necessary then, to man, as at present constituted, that he should be provided with a set of im-

* The reasons for the application of these terms will be given at length in my larger work.

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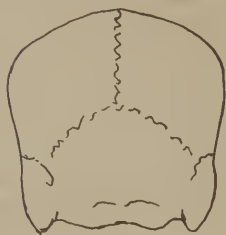
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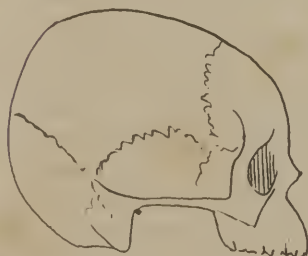
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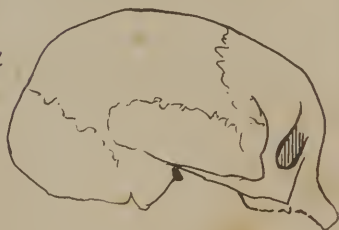
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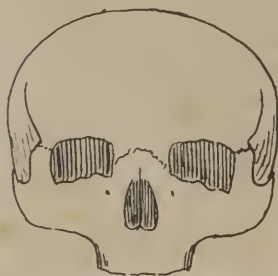
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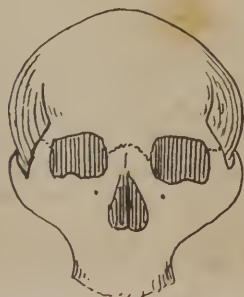
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6a



6b



pulses whose immediate result is to induce the preservation of his own existence simply, and to adopt that means which is most essential to this end ; viz. the procurance of food. Accordingly, upon examination of the material conditions under which different mental impulses are exhibited — as before explained — we find certain faculties whose combined object or result is precisely that the necessity of which is thus indicated. I term them the *Preservative Group*. — The one of them which is alone visible during life will be seen colored yellow on the cast, and is situated immediately before the ear.

2. *Social Group.*

The provision for the continuance of the existence of individuals — by the implanting of instinctive impulses to this end within the mind — would be of little utility were no provision made for the continuation of the species by the implanting of a like instinctive impulse. As necessary is the existence of an impulse which shall prompt to the care and rearing of the offspring produced, and not less necessary — in order to the due effecting of each of these purposes, and also in order to the due development of the human powers in general, as man is at present constituted — are impulses prompting each to unite for life to some individual of the opposite sex ; others prompting the association of man in general with his fellow-man ; and others prompting each to an attachment to those scenes and circumstances on which his father's or his own chief and most enduring and important efforts have been expended. We find accordingly, upon reference to the same means as indicated in the former case, a number of faculties whose combined effect is thus to *maintain and perpetuate social existence*. I term these the *Social Group*. The group is colored black on the cast, and is situated at the posterior portion of the head. (See also Plate ii. 2 a and 2 b.)

3. *Protective Group.*

Man is placed in this world surrounded by scenes of constant difficulty, obstacle, and danger, both from the external world, and from his fellow-man. Constant vigilance is required in order to the maintenance of peace and happiness. There would be obviously then little adaptation of means to ends were no provision made for this. But nature is never imperfect in her work. She leaves no case of need unsupplied. Accordingly we find Propellent powers having the tendency thus shown to be so essential. These I term the *Protective Group*. They are colored red on the cast, and are situated immediately above and behind the ear. (See also Plate ii. 3 a and 3 b.)

4. *Dignitative Group.*

Placed in this world surrounded by fellow creatures, in whom are impulses implanted inducing to seek the immediate gratification of all desires; man's condition would be miserable indeed were there no impulses existing within him which should induce the feeling of what is due to self, and corresponding actions to attain it, and others which should induce to the performance of all actions with an eye to the approbation of his fellow-men. These impulses, existing in all under due regulation, would necessarily prevent the predominance of selfishness and would secure to each his own rights. We find that such impulses do in fact exist. These I term the *Dignitative Group*. They are colored blue on the cast, and are situated immediately above the social group. (See also Plate ii. 4 a and 4 b.)

5. *Moral Directive Group.**

Wretched and full of unceasing misery and evil would man's condition indeed be, were no instinctive impulses implanted within him, having a higher and further reference than the immediate gratification of the impulses already noticed, and acting in a measure as *regulators* of the actions prompted by these inferior impulses, both as regards his conduct in reference to himself simply, and as regards his conduct in reference to others. Such impulses are implanted in man's nature, and I term the group the *Moral Directive Group*. They are colored grey on the cast, and are situated on the upper surface of the head. (See also Plate ii. 5 a and 5 b.)

6. *Progressive Group.*

Man's condition is not as that of the beasts that perish. We do not find his mode of actions and habits of life now, the same as they were two thousand years ago. We find, on the contrary, a continual *progression* and advance in the whole of man's history, and nowhere more conspicuously than in our own day. A continual *prospective* impulse seems to be highly influential in all the deliberate actions of mankind. Accordingly we find a group of faculties whose office it is to implant these impulses of a *prospective* character and whose com-

* This group ought more properly to be divided into two groups — the *Regulative* and the *Alien-active*; — the one portion of the faculties contained within it having reference simply to actions relating to the *individual*: the other to actions relating to *others*. As much discussion would be necessary, and the result of many investigations to be shown, in order to prove these points, I defer the whole topic till the appearance of my large work, and content myself with placing the whole under one group, and entering this *caveat* in a note

bined influence is to urge to the attainment of that which is not now possessed. These I term the *Progressive Group*. They are colored green on the cast, and are situated on each side of the head towards the front. (See also Plate ii. 6 a and 6 b.)

II. COMPREHENSIVE POWERS.

1. *External Senses.*

It is obviously necessary that man, constituted as he is, should possess some means of transmitting impressions from the objects of the external world to those internal organs (as proved to exist) of the powers of mind whose office is to obtain knowledge. These are the *external senses*, a group which does not of itself form any ideas in the mind, but is merely the instrument of communication between the external world and those portions of the brain which do form ideas.

2. *Simple Perceptives.*

Unless man possessed the means of obtaining a knowledge of the existence and simple necessary qualities inherent in all bodies, it would obviously be impossible for him ever to place himself in any relation to them in the way of actions. He does possess powers which bestow on him this knowledge, and these powers I term the *Simple Perceptive Group*. They are colored black on the cast, and are situated above and around the internal corner of the eye.

3. *Objecto-relatives.*

Man's power of action and of the direction of his impulses would be confined within very small and narrow limits did he possess no powers enabling him to comprehend those accidental relations in which — though none of them are *inherent* in the bodies themselves — all bodies and objects in nature are continually placed by the necessity of *active existence* and of the various communications and connexions between different existences. Man possesses such powers, and I term them the *Objecto-relative Group*.* They are colored green on the cast, and are situated above and around the organs of the preceeding group.

4. *Reflective Group.*

Man's conduct would be blind and inevitably leading continually to

* The designation of this group is perhaps the least obviously intelligible of any I have given. It does not entirely please me, but it is the best which I can devise to express the exact functions of the group, which are to perceive the primitive *relations* of objects of the same class — as of the different *primitive colors*, &c. &c.

unexpected and unintended results, were no powers possessed by which the relations of objects, of which knowledge is gained by each of the preceding groups, might be clearly perceived and their necessary combinations and discombinations apprehended. Man possesses such powers, and I term them the *Reflective Group*.^{*} They are colored grey on the cast, and are situated immediately above the object-to-relative group.

5. *Expressive Group*.

It has been seen that man possesses a *social group* of Propellent powers. But how could these be effectual, or the source of great enjoyment, unless some means were provided by which communication could be held, conveying notions from one to the other, of intention, or desires, or pleasures, &c. &c.? It is necessary then, to man, that he should possess powers enabling him to invent and comprehend certain signs which, though without intrinsic meaning, shall be made use of to express all mental impressions. Man possesses such a power, and I term it — though only a single faculty — the *Expressive Group*. It is colored blue on the cast, and its situation can only be seen by reference to the situation of the eye behind which its instrument immediately lies.

Can any person contemplate the admirable adaptation which is thus seen to exist between the necessities of man's condition and the provision made to meet those necessities, — and not see vast evidence here exhibited of the power, wisdom, and goodness of the author of man's nature? Still more pertinent will be the same observation when the individual faculties contained within each group are considered.

In order to illustrate the subject more clearly, a second plate has been added, exhibiting the predominance and deficiency of each different group, by means of different national *skulls*, (each an average specimen of its class.) This plate refers to the Propellents only. Another, referring to the Comprehensives, would have been interesting, but would have increased the expense of this work too much. The skulls — drawn by scale from nature, and lithographed by the author, to insure correctness — are as follows: †

^{*} *Reflective* from *re* and *flecto*, to *turn back*, as turning back in the mind upon knowledge before possessed.

† In each case *a* represents the large and *b* the small development of the group indicated by the prefixed number.

- 2 a, Negro — 2 b, Peruvian Indian ;
 3 a, North American Indian — 3 b, Hindoo ;
 4 a, Blackbird, (chief of the Attawas) — 4 b, Hindoo ;
 5 a, Ancient Greek, (from tombs in the Isle of Samos) — 5 b, Charib ;
 6 a, Caucasian — 6 b, Esquimaux.

The reader is requested to observe that these are *facts of nature*. They are invariably accompanied in each case by another class of facts, namely, certain *particular* and *constant* mental manifestations. Is there no *necessary connection* between these two classes of facts ?

What is the office performed by each faculty in each group, as contributive to the GENERAL RESULT of the group ; and what are the RELATED OBJECTS to each faculty.

A view shall next be presented of the individual faculties contained within each group. In respect to each faculty the two classes of related objects shall be stated, and also the mode in which each individual faculty contributes* to the attainment of the general end of the whole group to which it belongs.

It is to be observed that in speaking of the function of a *group*, and of the function of the *individual* faculties, the explanations here given refer only to their *healthy* activity within their *legitimate* spheres. Their disease, or excessive manifestation, or activity, is a most interesting and important topic, and will be fully considered in my large work. Space does not here permit of its consideration. The *uses* of man's powers, and not their *abuses*, it is the purpose of these pages to exhibit.

Each faculty has *two numbers* prefixed to it. The first — between brackets thus () — is the number commonly attached to the organ of the faculty in the most popular works on Phrenology. I prefer retaining this numbering (as the *number* attached to a faculty respects in no way its *function*, and is merely a matter of convenience) to instituting a fresh one, as the latter method would only prevent facility of reference and introduce confusion, and there is no particular exhibition of originality in calling that 5 which another has called 3, &c. I add, however, a *second* number to each faculty, which indicates its number in the group to which it belongs. This will be found convenient.

* In respect to the *Comprehensives*, however, it is unnecessary to state under a separate head the contributive share thus borne by each faculty in each group. This share becomes perfectly obvious by the mere statement of the result of the existence of the group, and of the related objects of each faculty within it.

The numbers on the cast and plate correspond to the first of the numbers mentioned. The cast which I have prepared for the illustration of the subject, is that of an ancient Greek, from the tombs in the Isle of Samos. It presents a general good development of all the parts; and it is much more useful to the student to study the organs on a *skull* than on a *bust*, as their *exact location* is thus much more definitely understood than when seen on an ideal bust. No one will have any difficulty in comparing the location on the skull with that on the living head. I have made a few alterations from the marking exhibited on the busts published by the Edinburgh Phrenological Society—the only busts marked with any degree of accuracy. I have done this, however, only from conviction of their importance. Thus *Imitation* and *Admirativeness* will be found with a somewhat different outline, (though their general position is the same.) The outline thus given is the shape first stated by Gall, and observation has convinced me of its correctness. Immediately in front of these lies a space with no mark. This, numerous observations have convinced me, is the region of a distinct organ. What its functions are, I am not prepared to state. Several views have struck me; but none will be stated until their correctness is established in my mind. It is better to pursue closely the examination of the primitive functions of organs of powers already discovered, (all of which much require it) than to aim at the discovery of fresh ones. At the sides of organ No. 2 another space is seen. This is the organ of *Union for Life*, first alluded to by GALL, and subsequently by VIMONT.

I proceed now to the individual faculties, their related objects, &c.*

* It is obvious that it must be very difficult to find *single* words expressive, with sufficient exactness, of the ideas intended to be conveyed. I have endeavored to do this as far as possible. The names of the faculties are many of them very erroneous. I preserve most of them in this work, however, explaining their real functions.

I. PROPELLENT POWERS.

GROUP.	INDIVIDUAL FACULTY.	SATISFYING OBJECT.	EXCITING OBJECT.	How contributes to general result of Group.
1. PRESERVATIVE.	(*) 1. Vitativeness. 2. Alimantiveness	1. Life. 2. Eating.	1. Death.* 2. Hunger.	1. Preservation of simple existence. 2. Sustainance of life.
2. SOCIAL.	(1.) 1. Amativeness. (2.) 2. Philoprogenitiveness. 3. Marriage. (4.) 4. Adhesiveness. (3) 5. Inhabitativeness.	1. Union of sex. 2. Children and their happiness. 3. Constant presence of individual of opposite sex. 4. Friendship. 5. Home.	1. Presence of opposite sex. 2. Want of children, or their misery. 3. Want of this single object. 4. Solitude. 5. Absence from home.	1. Continuation of species. 2. Welfare of the young. 3. Union in marriage. 4. Social union and compact. 5. Attachment to home, and patriotism.
3. PROTECTIVE.	(5) 1. Combativeness. (6.) 2. Destructiveness. (7) 3. Secretiveness. (12) 4. Cautiousness.	1. Overcoming opposition. 2. Destruction of existence. 3. Concealment. 4. Safety.	1. Any obstacle. 2. Existence of any object whose destruction would be beneficial. 3. Openness. 4. Apprehension.	1. Overcoming of opposition and difficulties. 2. Annihilating that whose destruction is necessary to safety or welfare. 3. Restraining exhibition or expression which must prove injurious. 4. Constant circumspection.
4. DIGNITATIVE.	(10.) 1. Self esteem. (11.) 2. Love of Approbation	1. Objects consistent with worthiness in eyes of self. 2. Objects consistent with worthiness in eyes of others.	1. Degradation (in own estimation.) 2. Contempt (from others.)	1. Securing independence. 2. Securing general estimation.
5. MORAL DIRECTIVE.	(13.) 1. Benevolence. (14) 2. Veneration.† (15.) 3 Firmness (16.) 4. Conscientiousness. (17.) 1. Hope. (18.) 2. Admirativeness.‡	1. Circumstances surrounding others which would be pleasing to self. 2. Deference to that which is known to be unattainable. 3. Infexibility. 4. Known permanent (in opposition to mere immediate) satisfaction. 1. Certainty of future good. 2. Presence of the unknown.	1. Circumstances surrounding others which would be painful to self. 2. Presence of that which is known to be unattainable. 3. Vacillation. 4. Immediate (in opposition to permanent) gratification. 1. Uncertainty of future. 2. All knowledge.	1. Constant regard of good and happiness of others. 2. Impelling to yield to authority of that known to be superior. 3. Prompting to constancy and consistency. 4. Urging to yield <i>fancied immediate to real permanent</i> good. 1. Relying on future good, and taking steps to attain it. 2. Constantly as one object becomes known, seeking after new ones.
6. PROGRESSIVE.	(19.) 3. Ideality. (21.) 4. Imitation. (8.) 5. Acquisitiveness. (9.) 6 Constructiveness.	3. Transcendent perfection. 4. Similarity. 5. Accumulation. 6. Adaptation.	3. The mean and vile. 4. Absence of similarity. 5. "Not enough." 6. Need and absence of Adaptation.	3. Striving for attainment of perfection in everything. 4. Aiming at similarity to that already attained. 5. Accumulating provision for the future. 6. Discovery of means of abridging labor.

* It will be seen, by reference to the laws of Excitement, that the *idea* of any object (cognized by the Comprehensive) is sufficient to excite any Propellent. This must be borne in mind throughout, in speaking of the *related objects*, both *exciting* and *satisfying*.

† There is no faculty whose influence is more difficult in a few words to explain, than *Veneration*. I have done it as well as I was able. The subject will be fully analyzed in my large work, and my definition proved to be correct.

‡ The name given to this faculty I have altered, it being inexpressive of, and misleading as to the real related objects.

From the activity of the PROPELLENTS ALONE springs WILL.*

II. COMPREHENSIVE POWERS.†

GROUP.	FACULTY.	SATISFYING OBJECT—OR ATTRIBUTES OF OBJECTS COGNIZED BY EACH FACULTY.
1. EXTERNAL SENSES.	Muscular sense. Touch. Taste. Smell. Sight. Hearing.	Impressions of objects in external world conveyed through these to cognizance of the internal faculties.
2. SIMPLE PERCEPTIVE.	(22.) 1. Individuality. (23.) 2. Form. (24.) 3. Size. (25.) 4. Weight.	1. Simple <i>abstract existence</i> . 2. Simple forms. 3. Simple size, or magnitude. 4. Simple gravity, weight, or resistance.
3. OBJECTO-RELATIVE.	(28.) 1. Number. (29.) 2. Order. (32.) 3. Tone. (31.) 4. Time. (26.) 5. Color. (27.) 6. Locality. (30.) 7. Eventuality.	1. Relations of quantity. 2. Relations of physical proportion. 3. Relations of primitive sounds. 4. Relations of parts of period. 5. Relations of primitive colors. 6. Relations of parts of space. 7. Relations of <i>active existence</i> .
4. REFLECTIVE.†	(36.) 1. Similitude (35.) 2. Connexion. (20.) 3. Discombination.	1. Combination of objects in which any point of similarity exists. 2. Combination of objects between whose existence a necessary connexion exists. 3. Discombination of points (in objects otherwise similar or otherwise necessarily connected) in which no similitude or connexion exists,†
5. EXPRESSIVE.	(33.) 1. Language.	1. Artificial signs expressive of results of every mode of mental activity.

Laws of excitement and modes of activity of the mental powers.

This is a topic which would require long discussion in order to embrace every point of interest and importance. A few general and most important principles can alone be stated here. They are stated as the result of close and very careful observation of the *facts of nature*.

* The expression of a doctrine so opposite to that generally taught cannot be passed without a word of remark. I am aware of its opposition to these usual doctrines, both of Phrenologists and others. At the same time there is no point more capable of demonstration than the truth of my doctrine. Into this topic I shall fully enter in my large work. I therefore entreat the candid reader to withhold his assent or dissent until he shall have perused my reasoning and investigations on this subject. I express my views in the text with some diffidence, on account of their difference from those generally entertained, and only because convinced of their TRUTH and of their immense *practical importance*.

† The names commonly applied to each faculty in this group are so exceedingly erroneous and misleading, that I have taken the liberty of changing the whole. My reasons will be stated at full in my larger work.

‡ That this is the true function of the faculty hitherto termed *WIT*, long and deep investigation has convinced me. The truth of it will be very fully demonstrated in my larger work.

I. Where the mental powers exist in a harmonious combination and healthy state, the Propellents are never excited to activity except through the medium of one or more previously excited Comprehensives.

II. In the healthy state, the *Comprehensives* are never excited to activity except through the medium of some one or more objects of external nature.*

III. Each is capable of being internally excited by *disease*, or by a too great portion of blood (nourishment) rushing to the instrument through which its functions are performed. In this case mania, in a greater or less degree, or spectral illusions result.

IV. The most active Propellent (that which has the largest instrument) is most easily excited through the medium of the Comprehensives, and is most easily excited through the medium of that or those Comprehensives which exist most active, (of largest size.)

V. Every action takes place through the immediate agency of some one or more of the *Propellents*; and no *Comprehensive* can produce any action except as being the medium through which a Propellent is excited.†

Brief outline of the third branch of Phrenology.

This is a branch of the subject which it would require volumes adequately to discuss. But a few lines can be devoted to it in this place.‡

It has been the object throughout the whole of these pages to place the different topics in such a light that the importance of each, and the *useful application* of the knowledge of the principles comprised within each, must inevitably force themselves upon the reader's attention. This will serve to render fewer observations in this place necessary.

The first principle of Phrenology is, that *the brain is the organ of mind*: the third is, that *upon the size and condition*—i. e. as

* *Memory* itself never takes place except of objects previously cognized; and it is invariably the result *mediately* of the activity of some other faculty which calls upon it, as it were, for its stores. It is never, therefore, *purely involuntary*. Each faculty of the Comprehensives possesses *memory* of the objects it cognizes. There is no *faculty of Memory*.

† The principles upon which the *necessary truth* of these propositions is founded, and may be demonstrated, are very important, and will be fully examined in my large work.

‡ This branch of the subject will be examined at very full length in all its details in my larger work.

to health, temperament, &c. — of this instrument or organ, depends the power of manifesting the functions of the mind. The first point of importance which must strike us, then, is — of how paramount importance is a due attention to the healthy performance of all the *bodily* functions to the healthy performance of any of the *mental* functions.

This is a point practically too much lost sight of. The mind is treated as if apart from all connexion with body. Mind, however, can never be healthily and usefully engaged in *any direction*, when the health of the body — of which the brain is but a part — is not first secured. Let it be understood that *mind* is not *body*, but that it performs its functions through the medium of a *bodily instrument*; like as sight is not the eye, but requires the eye for its apprehension by us.

Physical education, then, is an object of the highest moment. In this the regulation of the *temperament*, or bodily constitution, is a most important point. The *temperament*, or constitution, consists in the predominance in activity of one particular portion of the bodily system over another; a predominance which, as it inclines in one way or the other, has the greatest influence over the mental powers, making their general manifestation stronger or weaker.

If the stomach and its connected organs are most exercised, and consequently most powerful, the nervous system will have little general vigor, and the mind be sluggish and inactive, although, when roused by a very extraordinary stimulus, it may exhibit great power. It will not be so *habitually active* as the stomach. When the lungs and their connected organs are most active, the blood will be healthy and vigorous, and great activity of the whole system be the result, but an activity which will be as much shared by all the other *bodily organs* as by the brain. Mental activity will not, therefore, be *predominant*. When, on the other hand, the nervous system — of which the brain forms the principal centre — is most exercised, and consequently most active, its habitual activity will predominate over that of all the others.

These facts are of the greatest utility to be generally understood, as upon attention to the diet, and mode and quantity of bodily and mental occupation, depends, in the chief degree, the temperament. Over these points, and consequently over the temperament, man holds the chief influence and control.

Mental education is of two kinds — TRAINING and INSTRUCTION. The former alone is the mode of education which can be applied to the *Propellents*. Both the former and the latter may be applied to the *Comprehensives*.

Training consists in increasing or decreasing, — by *calling into activity* or *restraining in activity*, — the tendency to *habitual* activity, or influence in producing actions, of any of the *Propellents*; and, with respect to the *comprehensives*, in increasing or decreasing, by the same means, the habitual tendency to receive impressions from external objects or their relations.

Instruction consists in the *accumulation of knowledge*; in causing the *Comprehensives* to be so active that the idea of objects once presented to them shall be easily recalled even when these objects themselves are absent. This is called *memory*, and it is merely a *higher degree of activity* of these powers than is the act of *first cognizance*.

The careful consideration of the laws of excitement already stated, and of the two classes of objects related to each of the *Propellents*, and of the one class related to each of the *Comprehensives*, will enable the reader to apply usefully the hints thus briefly thrown out. He will thus learn by the existence and presence of *what objects* each faculty is capable of being excited to activity, — and in what mode that activity will be exhibited; — and his own conduct in reference to himself and to those by whom he is surrounded, and over whose education he holds any degree of influence, must be regulated accordingly.

The contemplation of the whole subject of Phrenology, but especially when we consider the *means it places within our power for self-improvement*, cannot fail to force upon the mind the strongest and most unalterable conviction of the infinite power, wisdom, and goodness of that Great Being who has thus so curiously and wonderfully formed the mind of man, endowed it with such numerous and different powers, each power precisely adapted to some *want* in man's condition; and who finally has placed within the reach of man means of so wide extent for the attainment, by his own efforts, of the truest happiness and the most exalted virtue.

